

The particular attention of our readers is called to the following resolutions adopted by a conference of churches (orthodox) in Massachusetts. They indicate that the descendants of Christian men are not at rest under the wicked attempt to obtain their sanction to the elevation of officers, dulists, or other profligate characters, to office. True ground is taken in these resolutions, which we commend to the consideration of all Christian freemen. They appeared in the Boston Recorder of last week:

Resolutions passed by the Middlesex South (Mass.) Conference of Churches, April 17th, 1844.

Whereas, under a popular government, one of the most important duties of a Christian citizen is to try and secure the election of rulers who fear God; and whereas, by the neglect of this duty, both men and women are elevated to office, and are placed in positions of power and influence, which are dangerous; and whereas merely political organizations strongly tend to corruption and the merging of moral principle and party patriotism in party interests; and whereas Christians hold the conservative power which has hitherto hardly been exerted; and whereas the present is a momentous crisis for our country, when we have before us the danger of the annexation of Texas to the United States, and are also on the eve of another Presidential election, which must convulse the whole land. Therefore,

Resolved, That every Christian who is lawfully entitled to the privilege, ought with sincere conscientiousness to exercise always the elective franchise.

3d. That no Christian can consistently with his profession, favor or assist the elevation to office of any man whose character is stained with immorality, or marked by want of moral principle, or who is most ready to promote his own interests than to rebuke oppression and injustice, and to vindicate the law of God.

3d. That we recommend to all the Christians within our bounds, a serious and prayerful consideration of these things.

4th. That we recommend to all ecclesiastical bodies which may properly act in this matter, the passing of resolutions upon this subject.

5th. That the above resolutions be published in the *Advertiser* and *Postscript*, signed by the Moderator and Clerk, &c., accompanied with the request that all the religious papers of all denominations would copy.

D. BRIGHAM, Moderator.

NEWCASTLE, Scribe.

AMERICAN SLAVERY—CASE OF JOHN L. BROWN.

The memorial of the undersigned, being ministers and office-bearers of Christian churches and benevolent societies in Lancashire, London, and elsewhere in England.

To the Churches of Christ in South Carolina, representing those of other provinces, confederated in the United States of America:

Christian Brethren:

We have heard with an afflicting sense of pain and indescribable alarm, that a citizen of your State, J. L. Brown, is bound in the dungeon of the Federal District, under sentence of death, charged as a capital criminal, because he has harbored and aided in attempts to escape from slavery, a woman who is claimed as property by another, by the laws of your State. The dreadful and inhuman sentence, we are told, only awaits its execution. The Rev. R. O'Neal, we are informed, pronounced the decree, amidst the assemblage of pious persons, and the solemn recognition of the sanctions of a Divine judgment!

We do not stop to inquire into the principle of capital punishment for any crime against property. But we unfeignedly we deplore the prevalence of a system which, with impunity, make merchandize of slaves and the sons and daughters of men, as upon cattle, which being herded together, and bred for the market, are bought and sold according to the proportions of their frames, the elasticity of their muscles, and the vigor of their constitution; are put up for sale by outcry, for bid by competitors, and disposed of, in lots or severally, at the pleasure of purchasers; every feeling of delicacy, every endearment of parental affection, and every bond of infantile or conjugal sympathy or dependence being cast at nought. Our family, we were exposed to this doom, how should all Christendom bewail the degradation! But in your country, more than three millions of persons are every day brutalized, and every citizen attempting their deliverance is regarded as a criminal, and in danger of the severest penalty. We ask, is such a system or sentence in accordance with the feelings of the Christian community of your land? Brethren, is it the command of the written word of God? Is it not? Would the blessed Jesus, by silence or reprobation, have sanctioned the assumption of such impious traffic and penal prudence? Does the administration of such a system fulfil his royal law?

We do not deny or seek to disprove, that the man whom your judge has condemned, attempted to harbor or aid the escape of the runaway slave, when he was fleeing the prison, from the presence of the police, who had been sent by a frank acknowledgment. And the weak and defenseless woman, in her helplessness made her claim on our humanity, we could not, we dared not have turned her from our door, or brought her again to her master from whom she had escaped. The laws of our Redeemer require us to; to break every yoke, and as we were bound, should we do to us, as we do to them. The Divine approval is promised to those who truly seek to undo the heavy burdens; and the hope of our Savior's welcome and public reward is held out to those who sympathize with them in bonds and bound with them. We know what we should do; we are in bonds; what would you do;

LIBERTY STANDARD.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."—Leviticus, 25: 10.

Vol. III.

HALLOWELL, MAINE, THURSDAY, MAY 30, 1844.

NO. 43.

brethren, were you in bondage, if you could escape from slavery?

Do not the words of inspiration plainly teach that God hath made of every nation of men for to dwell on the face of the earth? Lest we should offend you, we will be as ointment poured forth. You will have wiped out from your banner of Liberty, that dark, deep stain, which is the curse of every nation, the source of every enemy of the rights of man. Rise, ye children of our forefathers; quit you like the descendants of those venerable sires who landed on the Rock of Plymouth; be bold and fear not!

In the most solemn manner we entreat

your immediate attention to the case of the condemned citizen. He is the man of your law upon whose blood, a free citizen is destined to the tortuous death, because he would make another share his freedom.

This is his sentence—a sentence

which would spoil a master of his

property, if executed, will make the

civilized world stand aghast, and sink

America beneath the depth of barbarian

disorder. We entreat you, in the name

of all that is sacred, in the precious name

of Him whose gospel is the basis of our

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the path of the just, which shineth brighter and brighter until the perfect day. As you have become great, so will you then appear good; and your name among the nations will be as ointment poured forth. You will have wiped out from your banner of Liberty, that dark, deep stain, which is the curse of every nation, the source of every enemy of the rights of man. Rise, ye children of our forefathers; quit you like the descendants of those venerable sires who landed on the Rock of Plymouth; be bold and fear not!

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The property thus represented under the name of persons, is held not only by the violation of the rights of human nature in those persons, but in deadly hostility to all other property held in the community, and to the interests of its owners. The great mass of the slave population is given over to the most abominable forms of slavery, and the contempt of every

right of property, which the standard qualification for accession to power is wealth in the possession of slaves!

It is doubtful whether the infection of riches and of slavery.

There is no name in the language of national jurisprudence that can define it—no model in the records of ancient history, or in the political theories of Aristotele, with which it can be identified.

It was introduced by the Constitution of the United States by the admission of the Slaveholding States into the Union.

The Slaveholding States are the most odious features of the several States, and in different parts of the same States.

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Is not the pledge of redemption from slavery, given by the self-evident truths of the Declaration of Independence, solidly repeated in every line of that ad-

ditional. In pursuance and fulfillment of that sacred pledge, the people of nine of the States of this Confederacy have, by their constitutions, or by the acts of their legislatures, abolished slavery within themselves forever. These are the six New England States, and the States of New York, New Jersey and Pennsylvania. In the case of the last, the abolition of the institution of the Union was presented to the acceptance of the people, on the 12th of July, 1787, the Congress of the Confederacy acting in the name and behalf of the whole people of this Union, did, by the ordinance for the government of the North-western Territory, abolish slavery.

The population of the free States and Territories, as of to day, is 11,000,000, and the slaveholding States, two Territories of the primitive Union (Four States and two Territories) have, by the legislative action of the people, been purged from the infection of that insinuation, so odious that nothing can be suffered to support it but positive law."

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